

A

LETTER

To the Reverend

Mr. *Gilbert Kennedy* ;

Occasion'd by some personal Reflections,
contain'd in his ANSWER to Mr.
HALIDAY's Reasons against the Im-
position of Subscription to the Westminster-
Confession, or any such Human Tests of Or-
thodoxy :

By SAMUEL HALIDAY. M. A.
Minister of the Gospel.



BELFAST:

Printed by JAMES BLOW, and are to be
Sold at his Shop, M. DCC. XXV.

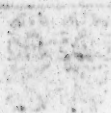
LETTER

To the President

Mr. Oliver Kennedy

Received by the President
of the United States
on the 10th day of
January 1862
at Washington

By Samuel H. Ripley
Minister of the Interior



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Reverend Sir,



I was with great Pleasure that I received some Months ago a certain Information, that the *Stewart-Town-Society* had vouchsafed to take into their serious Consideration a Pamphlet which I lately published, containing *Reasons against the Imposition of Subscription to the Westminster-Confession, or any such Human Tests of Orthodoxy, together with Answers to the Arguments for such Impositions.* I hoped to see the Arguments for Subscription set in a very clear and strong Light by so many Learned and Judicious Divines : And that their Answers to the Arguments which I have humbly offer'd for the other Side of the Question, would at least be fair and exceeding plausible. I expected also to be treated with great Tenderneſs, Charity and Candour by Gentlemen of ſo great Integrity and Worth. I am ſorry to find that the Pamphlet which you have lately published does not in anywiſe answer my Expectations.

THE Design of this Letter is not to take notice of any bitter Invectives which you uſe, or angry Epithets which you are pleaſed to beſtow upon me ; Theſe call for the Exerciſe of Meekneſs, Patience and Forgiveneſs. I ſhall only beg Leave to recommend to your ſerious Thoughts

an Observation which the great Archbishop Tillotson makes on these Words of St. Jude, yet Michael the Archangel, when contending with the Devil, he disputed about the Body of Moses, durst not bring against him a railing Accusation. ' His duty restrained him from it, and probably his Discretion too : As he durst not offend God, in doing a thing so much beneath the Dignity and Perfection of his Nature ; so he could not but think, that the Devil would have been too hard for him at railing ; a thing to which as the Angels have no disposition, so I believe that they have no Talent, no Faculty at it. The cool Consideration whereof should make all Men, especially those who call themselves Divines, and especially in Controversies about Religion, ashamed and afraid of this Manner of disputing ; since Michael the Archangel even when he disputed with the Devil, durst not bring against him a railing Accusation'. Sermon on the Nature, Office, and Employment of good Angels. But perhaps you will pay a greater Regard to the Judgment of the late Rev'd Professor D--p, who says, in his celebrated Preface to a Collection of Confessions, p. xxi. ' Were the Devil a Writer of Controversies, such would be his Methods ; Satyr would undoubtedly be his chief Talent, and uncharitable Heats, and calumnious Representations, and heavy Charges upon the contrary Side, would be Engines suitable enough to his hellish Temper and Designs : But it is a strange Inconsistency in one who pretends to argue in Defence of any Part of Christianity so mild and gentle and charitable an Institution, a Religion, the distinguishing Beauties whereof are Love and Benevolence and Forbearance, to do it by Artifices which

‘ which owe their Being to Impatience, Anger,
 ‘ Pride and Wrath, as if these could ever be useful
 ‘ to any thing which belongs to the meek and
 ‘ lowly Jesus. Modesty, Candor and Charity
 ‘ are the chief Qualities of any Writer, but they
 ‘ seem to be essential to a Christian one’. I hope,
 Sir, that when you calmly consider these Things,
 you will be sorry for the indecent and unchristian
 Method in which this Controversy is treated in
 the *Pamphlet* published by you. ’Tis my fixed
 Purpose not to return railing for railing ; For I
 would account it a sin against God : And am con-
 vinced that a Victory at that Weapon would be
 inglorious.

THE Business of this Letter is to do Justice to
 my own Character with respect to a Charge
 brought against me in the *Reply* which you have
 published to the *Preface* to my *Reasons*, Page 4.
 Where you say ; ‘ If Mr. HALIDAY had not since
 ‘ 1720. denied a Branch of the second Article of
 ‘ the Eight Chapter of the Confession of Faith,
 ‘ there would have been *some* fewer Jealousies,
 ‘ than there are. But since he has positively de-
 ‘ nyed those Words : without COMPOSITI-
 ‘ ON, I cannot think, till I am better informed, but
 ‘ he has said more against himself, and rivetted
 ‘ *some* Suspicions in the Minds of *some*, more than
 ‘ all his Accusers ever did : For such an Assertion
 ‘ is to me *some* Evidence, that *some* unsuitable Ap-
 ‘ prehensions of the Glorious Son of GOD, and
 ‘ those which seem inconsistent with primitive
 ‘ Purity, are entertained. For if the Son of GOD
 ‘ be a Person from all Eternity, can there, in any
 ‘ proper Sense, be a Composition in his Per-
 ‘ son ?

‘ MUST

‘ Must not the Parts compounding, be before the Compound? So the second Person of the Glorious Trinity, not absolutely Eternal, nor Self-Existent.

‘ THE late Dr. *Ferguson's* Letter, helps to increase the Jealousies of many. It is as follows. *I see your People have not left off their Pharisaical Zeal for the Traditions of the Fathers, more than the great Important Truths of the Gospel. The CONFESSION they are very little Judges of, is their great DIANA, to which the Scriptures must yield. The BIBLE shall be my Foundation, and no CONFESSION of FALLIBLE Men; especially such large ones; with some very abstruse Notions, as ours of 170 Articles, and above a thousand Propositions. Some VAIN PHILOSOPHY, as Chap. viii. Art. 2. Where it is asserted that two distinct Natures are without Composition. (Here you say, the Confession of Faith is falsely cited as the Reader by turning to the Place may observe) Make any Zealot unriddle me that, before I Subscribe that Notion, or Untruth, to be the Confession of my Faith. Several other such I could give, but this may Suffice to cool the Temper of any hot Zealot that neglects the Bible.*

I'm your old Friend. VICTOR FERGUSON.

AND now Sir give me Leave to expostulate with you. To what Purpose have you published this Piece of Secret History? Have I said one Word in the Reasons to which you pretend to publish an Answer concerning the 2d Article of the Eight Chapter of the *Westminster-Confession*? Tho' I were able to prove you to be a wicked Man, would this be a fair Answer to your Defence? And if you were able to prove me to be erroneous in some other Point, would this weaken any of my Arguments against the Imposition of Subscription,

on, or render any of my Answers to your Arguments insufficient? Why would you divert the Attention of your Readers from the Subject concerning which you professedly write? Does not this give cause to suspect, that you are diffident of your Arguments: And that you know your whole strength to lie in raising uncharitable Jealousies in the Minds of Men? If you have taken Offence at any thing I have drop'd in private Conversation with a Brother in the Ministry, why did you not seek for Satisfaction in the Way which *Christ* has instituted? Can you say, that I ever refused to give you Satisfaction that Way? If others, as you intimate, have used any of their Brethren ill, who sought to be satisfy'd in a private Way, does this justify a Transgression of the plain Laws of the Gospel in my Case? If I had obstinately persisted in any Heresy or Crime, ought I not to have been prosecuted according to the Rules of Christian Discipline and of our Association? Was it just to refuse me the Perusal of the Sheets in which that Charge is contained, when I made this my humble and earnest Request to you, giving you this Reason for it, that I thought it necessary, that my Vindication should appear in the World as soon as the Accusation: Was this to do to me, what you would have others to do to you? Was it not rather to take the most mischievous Method of spreading Scandal? Have you Leave from the Brother with whom I conversed concerning the Proposition which you mention, to publish an Account of our Conversation? Has He gone into the same Notions of Friendship, Honour and Justice which you express, *Introd. confid. p. 13. 14?* Are all the Members of the *Stewartown-Society* of the same Sentiments? Is all mutual Confidence for

for ever lost? Must private Conversation be divulged, whenever we know any Thing of a Brother or Friend that has a Tendency to blacken his Reputation? Can it be accounted generous to accuse a Person, whom we never could have accused if he had not confided in us, and used us as Friends? Is this agreeable to the Light of Nature, and to the Laws of Humanity, which have ever been respected not only by the polite, but even by the most barbarous Nations? Can this be reconciled to the plain Laws of God? *Psal. xv. 3.* A true Worshipper of God, and an Heir of the celestial Felicity and Glory is described to be one, *that backbiteth not with his Tongue, nor doth evil to his Neighbour, nor taketh up a Reproach against his Neighbour.* i. e. that does not abuse his Tongue to Detraction, nor is any other way injurious, not even by believing lightly, and spreading Reproaches which others have begun. The wise Man tells us, *Prov. xi. 13.* that a *Tale-bearer, revealeth Secrets; but he that is of a faithful Spirit concealeth the matter.* On which let me transcribe to you Bishop Patrick's Paraphrase, 'A Man whose Trade it is to ingratiate himself by defaming others, will not stick most treacherously to discover the Secrets wherewith they have intrusted him: But a Man whose Mind is stedfastly fixed to be true, and faithful to his Neighbours, will study (tho' they have not desired him) to hide those things, which, being known, may prove injurious to them'. And *Prov. xx. 19.* Solomon repeats the same Character of a *Tale-bearer*, or treacherous Person, that he *revealeth Secrets*, and recommends it to us to have no Familiarity with one whom we have reason to Suspect, as capable of such base Disingenuity. Please at your Leisure to consider *Lev. xix. 16. Jer. vi. 28. ix. 2. 4. Ezek. xxii. 9.* But

BUT you say, that Calumnies and Reproaches have been cast on the *Presbyterians* in the North of *Ireland*, and twice published, and therefore you seem to think, that you are at Liberty to betray private Conversation, that by so doing you may induce impartial Men to think more favourably of some Synodical Canons, p. 13. But am I chargeable with publishing Reproaches against the *Presbyterians* in the North of *Ireland*, because I could no longer avoid the publication of some plain and obvious, and, as I think, solid and unanswerable Reasons against some *Synodical* Laws, now in being, with respect to Ministerial Communion; and against a Principle which too many espouse, tho' I have never charged the *Synod* with it, with respect to Christian Communion? If the Church has no Power to narrow or enlarge the Terms of Communion, in which Principle you profess your Agreement with me p. 13. what Purpose can you hope to serve by the Stories, you mention? Were they all true, can they warrant the Church in requiring as a Term of Communion what *Christ* has not required under the Penalty of Non-communication? Or do you think, that, by the Laws of the Gospel, you are allowed to return evil for evil? Let me beg of you to consider *Prov. xxv. 9. Debate thy Cause with thy Neighbour; and discover not a Secret to another.* If your Cause is good defend it by proper Arguments, but let not your Debate, induce you to discover other Secrets which pertain not to it. Let me set before you these Precepts of an Heathen Poet *Horace, Ep. L. 1. Ep. xviii.*

*Arcanum neque tu Scrutaberis ullius unquam,
Commissumque teges, & vino tortus et ira.*

Give me Leave at least to recommend to my Friends

Friends some Lines of that same excellent Author,
Sat. lib. 1. Sat. iv.

Fingere qui non visa potest; commissa tacere

Qui nequit : hic niger est : hunc tu, Romane, caveo.

Will you after cooler Thoughts venture to affirm, that because we are indispensibly bound to divulge those secret Designs and Conspiracies which tend to the Subversion of the State and the Ruin of our Fellow-Subjects, it must therefore be our Duty to discover all the Errors and Sins of which we know any of our Fellow-Christians to be guilty? Do not the Laws of the Land oblige us to discover all Treasons and treasonable Conspiracies; but can you shew a Law of God which obliges us to divulge all the secret Errors and Faults of our Brethren? Is not sin as much Treason and Rebellion against the King of Kings, as Error? Has not he told us expressly, that *Love covers*, or casts a Vail over, *all Sins*, Prov. x. 12. And that *he that covereth a Transgression, seeketh Love; but that he who repeateth a Matter separateth very Friends*, Prov. xvii. 9? Must even Sins repented of, and Errors solemnly disowned, or as you would insinuate p. 11. recanted, be published also? Can any Man who believes such Things to be lawful sincerely assent to the Account which the *Westminster-Assembly* has given us in the larger *Catechism* of the Duties required, and of the Sins forbidden by the ninth Commandment? And with what shew of Justice can you pretend to load me, with the Guilt some of broken Sentences, said to have been uttered in the *West of England* by, perhaps some School-Boys, or Rakes, at least by Persons whom I never saw, and of whom I had never heard, till I read your Defence? Are the *Non-subscribers* in *England* fairly treated by you, when from some
Tittle-

Tittle-Tattle collected and published by an angry Adversary of theirs, and the Falshood of which has been proved long ago; you would represent them as a very ignorant, erroneous, and impious Set of Men? Would it be fair in an *English Subscriber*, to represent the *Non-subscribers* in this Kingdom, in the false Colours in which they are shown by the uncandid Authors of the *Mind of the Synod*, *New Light set in a clear Light*, *more Light*, *Remarks Argumentative and Historical*, *Mr CLARK'S two Letters*, or the *Reply* which you have published to my *Introduction*? Know it, Sir, that the Arts of Calumny and Detraction, which have been used in *England* to render odious the main Body of the *Nonconformists* there, have only rendered their Superior Worth more illustrious: And that all the Reproaches with which you are pleased to load your *Non-subscribing Brethren* in *Ireland*, while you are afraid to bring your Accusations against any of them in particular, will not be able to make an Impression upon honest and unprejudiced Minds. If any of us are guilty of Heresy, or Immorality, let us be tryed and condemned; but it looks very like Malice or Envy to asperse, when you dare not reduce your Accusations to a Certainty.

'Tis true, indeed, that you have charged me by Name of having denyed a Proposition in the 2d Art. of the viii. Chap. of the *Westminster-Confession*. from whence you conclude, that I have entertained some unsuitable Apprehensions, of the Son of God, (inconsistent with primitive Purity) particularly, that he is not absolutely eternal and selfexistent. And to encrease the Jealousies of Many, you publish a Letter of the late Doctor VICTOR FERGUSON.

BUT whatever Treatment you have thought fit to give me, I cannot think your Attempt to wound the Memory of Doctor *FERGUSON* in anywise justifiable. He was a Gentleman of great Probity, good Sense, solid Learning, and of a truly generous and Christian Spirit. He was full of Reverence and Love to God, of Benevolence to Mankind, and of fervent extensive Charity to all good Christians of whatever Denomination. He for the space of forty years went about doing as much good, as, I verily believe, any Man, among us, in his Station, ever did. Upon him came the Blessing of many who were ready to perish, whom he fed, clothed and lodged, at the same time, that, without any Prospect of a Reward in this World, besides the Favour of God, and that noble Pleasure which conscious Vertue yields, he cured their Diseases; and whose Minds he endeavour'd also to impress with a serious Sense of true Religion. He was eminently humble, meek, patient, selfdenyed, sincere and candid, ready always to put the most favourable Construction upon the Words and Actions of Men, and to forgive the greatest Injuries that were done him, with which his calm and peaceful Mind hardly ever was ruffled. Throughout a long Life filled up with useful Services, he discovered a lively Faith, a firm Hope, and an heavenly Frame of Soul. As he approached nearer to that blissful Abode, where perfect Peace and Love shall for ever reign, his Love to God, and to all good Men was remarkably increased. His End was Peace. In a very triumphant and edifying Manner, he left this World: And in his last Hours he expressed his Charity towards you, and his Concern for your Welfare, notwithstanding the

the ill Treatment which he apprehended himself to have received from you. To blacken such a Character seems to me to be very unworthy of a Minister of the Gospel : and I hope, that, without Offence, I may tell you, that to imitate it would be more for your Advantage and Reputation. To trample upon the Ashes of a dead Friend appears to me, to be very unbecoming a Man, who has any Sense of Generosity or Honour. If *pure Religion and undefiled is to visit the Fatherless and Widows in their Affliction, and to keep one's self unspotted from the World ; If Love is the fulfilling of the Law ; If the Wisdom which is from above, is first pure, then peaceable, gentle and easy to be intreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisy ; If we are to judge of Men according to the Direction which our blessed Saviour gives us, Mat. vii. from the 16. verse ; We are bound in the Judgment of Charity to believe the Gentleman whose Memory you have endeavoured to blast, to have been an excellent Saint. And how have you done this ? By publishing and misrepresenting after his Death, a private Letter which he wrote in Confidence to his Friend ! Had it been possible for Mr. Kennedy to bear a Grudge to a Person so inoffensive, so holy and beneficent, as Doctor Ferguson was (which I hope you never did) it were Cruelty to carry your Resentment so far as to persecute his Memory. One would think, that it might have sufficed you to have had an Active Hand in procuring his Condemnation, as a Disturber of the Peace of the Church, by the General Synod, 1723. (under which heavy Censure he dyed) tho' he had never been accused, never cited to appear, never heard in his own Defence ?*

fence? 'Tis my earnest Prayer to God, that he may grant you Repentance; in which Petition, I am confident, that the Doctor, were he yet alive, would heartily joyn with me.

NOTWITHSTANDING the Letter which you have published, and your Reasoning upon it, I freely own, that I am still persuaded, that Doctor *Victor Ferguson* was a true Disciple and Servant of *Christ*, intituled, according to the Gospel-Charter, to all the Priviledges which King *Jesus* has granted to his Subjects; that he was received of God, and one whom the Christian Church was, by the Authority of her great Law-giver, bound to receive to Christian Communion, which he demanded, or to Ministerial Communion, if he had desired it; and that he is now a Partaker of the Inheritance of the Saints; that he entertained no Apprehensions of the glorious Son of God, which appeared to him, to be unsuitable and inconsistent with Primitive Purity; and that he firmly believed the absolute Eternity and Self-Existence of our Saviour's Deity; tho 'tis possible that he did believe that the Person of the *God-Man* is not only God, but Man also, and consequently that he is a COMPOUND PERSON consisting of the united Divine and Human Natures, and not of the Divine Nature only.

AND I beg Leave to observe, that tho' Doctor *Ferguson* seems to have doubted of the Truth, or Importance of a Proposition contained in the 2d Art. of the viii. Chap. of the *Westminster-Confession*; (For he calls it a *Notion*, or *Untruth*) yet in that very particular he agreed with the greater Part of *Orthodox primitive Christians*, and with the most *Orthodox Reformed Divines*. The *Confession* says, that (in *Christ*, after that the Eternal Son of God

God had assumed the Human Nature, being conceived by the Power of the Holy Ghost in the Womb of the Virgin Mary) two *Whole, Perfect and Distinct Natures, the Godhead and the Manhood, were inseparably joyned together in One Person without COMPOSITION.* Where 'tis plain that the Majority of the *Westminster-Assembly* do assert, that in the Person of the *God-man* after the Incarnation of the **LOGOS** there is no **COMPOSITION**, tho' in it two distinct and very different Natures, the Divine and the Human, were then inseparably joyned together, or, which is the same thing, that the Person of the *God-man* is a *simple*, and not a **COMPOUND** Person. And I am glad to find by what you have said *Preface considered* p. 4. that I shall have no Debate with you concerning the meaning of the Word **COMPOSITION**.

Now I find that in this Point, not Doctor *Ferguson*, but the Majority of the *Westminster-Assembly*, has contradicted the Doctrine of the *Primitive Church*; you may chuse, whether you will call that **PRIMITIVE PURITY**, or no. For this a great many Proofs might be offered, but I shall mention only a few, which appear to me to be very weighty. The Decision of the *Synod of Antioch* against *Paulus Samosatenus* Bishop of *Antioch*, is enough to justify what I say. You know, Sir, how that, that Arch-Heretick, having discovered a very proud and tyrannical Spirit, and having also taught, that *Christ is a meer Man, and that he did not come from Heaven*, six hundred Bishops and Presbyters met at *Antioch*, Anno 265, who smartly reprov'd the Arrogancy of *Paul*, and condemn'd the Heresy which he had taught; to which Reproof and Condemnation he then seem'd

ed to submit. You know that about the year 270, or, as others say, Anno 272, the principal Members of that *Synod* to the Number of seventy Bishops met again at *Antioch*, where they deposed *Paul* of *Samosate* (who had returned to his former Heresy and Arrogant Behaviour) and ordained *Domnus* in his Place, writing in favour of *Domnus* Letters of Communion to all the Bishops, Presbyters and Deacons and to the whole *Catholick Church* under Heaven. You know, that notwithstanding this, *Paul* for some time kept Possession of the Church of *Antioch*, and that the Affair was referred to the Heathen Emperour *Aurelian*, who decreed the Place to those of whose Doctrine the Bishops of *Italy* and *Rome* did approve; upon which *Paul* was displaced.

FROM what is said I think it abundantly plain, that not only the *Eastern*, but the *Western Churches*, also, did in the main approve of the Orthodoxy of the *Antiochian Fathers*, at least that they found nothing in the Decisions of that *Synod* which could warrant a Breach of Communion. It were easy to shew, that a very great Regard was in following Ages paid to that *Synod*; I shall only observe, that Saint *Athanasius*, de *Synod*. Expresses a great deal of Tenderness for those who chose rather to use the Phrases of the Council of *Antioch*, than those of the Council of *Nice*; and maintains, that it would be unlawful to blame the *Antiochian Fathers*; that it would be scandalous to represent them as differing in Opinion from the *Nicene Fathers*; and that it is contrary to Religion to say, that either the one or the other Council had spoken wrong, because the Fathers of both those Councils were dead in Christ. But I believe, Sir, that you will not deny

ny that the Orthodoxy of the *Synod of Antioch* has been constantly and universally acknowledged by the *Christian Church*.

BUT it is undenyable, that with Respect to the Proposition which you mention, the *Synod of Antioch* and the *Westminster-Assembly* flatly contradict one another. The *Westminster-Assembly* says; that in Christ two distinct Natures the God-head and the Man-hood, were inseparably joined together without-composition, or which is the same thing, that the Person of the God-man is uncompounded. On the other hand the Bishops Assembled in the *Synod at Antioch* in their Determination concerning the Incarnation of the Word of God, and Exposition against Paul of Samosate, expressly call Christ a COMPOUND PERSON. We confess, say they, Jesus Christ our Lord, begotten of the Father according to the Spirit before (all) Ages, and born of a Virgin according to the Flesh in the last Days, [EN PROSOPON SYNTHETON EC THEOTETOS OURANIOU CAI ANI HROPEIAS SARCOS] one Person COMPOUNDED of the heavenly Deity and the Human Flesh. And I cannot but observe that Anno 382, (the year immediately following that in which the second Oecumenical Council at Constantinople was held, a great many of the Fathers of that Council being again assembled at Constantinople about the necessary Affairs of the Church, received a Letter from a Council of the Western Bishops met at Rome, inviting them thither to join with that Convention of Bishops, it being then more numerous than the other; this the Constantinopolitan Fathers refused to do, returning a Synodical Letter to Damascus, Ambrose, and the other Bishops met at Rome, in which having explained the Orthodox Doctrine concerning the Incarnation of the

Logos, they immediately add ; and these things (we have said) briefly, concerning the Faith which is honestly preached by us, of which you may have a fuller Knowledge, if you will vouchsafe to peruse the Tome written at Antioch by the Synod assembled there, and the Exposition (which was drawn up) last year at Constantinople by the Oecumenical Synod, in which (ENHOIS) we have more fully explained our Faith. By which it is plain, either that the second Oecumenical Council did agree with the Antiochian Fathers in confessing our Lord Jesus Christ to be a COMPOUND PERSON, or at least, that this is done by the Fathers who wrote this Synodical Letter from Constantinople to Rome, the following year. And tho' Cyril in his twelve Anathematisms of which the third Oecumenical Council at Ephesus Anno 431. approved, does not use the Word Composition, yet he expresses the very same Sentiment which the Synod of Antioch and the Constantinopolitan Fathers had expressed : The first Curse is pronounced against every one who shall not confess the Immanuel to be truly God, and therefore the blessed Virgin (to be) the Mother of God, because she according to the Flesh brought forth the incarnate Word of God. Now I cannot think that the Fathers of that Council would have spoken thus, if they had judg'd the Human Nature of Christ to be no part of the Person of the Emmanuel. And from the Confession of Flavian Bishop of Constantinople published in a particular Synod held at Constantinople Anno 448, which the Fourth Oecumenical Council at Chalcedon Anno 451, approved : and the Circular Letter of Leo the first Bishop of Rome, which was read, approved, and subscribed to by the 630 Bishops who met in that general Council :
also

also from the Creed published by that Council, it is abundantly plain, that they did believe the Person of *Christ* after the Incarnation to be constituted of two different Natures, each of which retaining its own Property concurs to make up the one Person, and the one Subsistence of *Christ*. Therefore it could not be their Opinion that the Human Nature of *Christ* is no Part of the Person of the *God-man*. Likewise the Emperour *Iustinian* in his Confession of the true Faith of which the Fifth Oecumenical Council which met at Constantinople Anno 553, did approve, expressly calls the Person of *Christ* (*Mian HYPOSTASIN SYNTHETON*) one COMPOUND Person, and he tells us that in the Mystery of *Christ*, (*CATA SYNTHESIN ENOSIS*) the union according to COMPOSITION, rejects Confusion or Division, and preserves the Property of each Nature, but shews the one Subsistence, the one Person of the Word of God with the Flesh. And that General Council in the seventh Anathematism expressly excommunicates all, who shall deny that *Christ* is COMPOUNDED of two distinct Natures. And the fourth Canon expressly curses all, who shall not confess, that the Union of the Word of God with the Flesh animated by a rational Soul, is made by COMPOSITION, or by Subsistence, according as the holy Fathers have taught, and therefore (*MIAN AUTOUTEN HYPOSTASIN SYNTHETON*) his one COMPOUND PERSON.

AND in the Confession of *Agatho* Bishop of Rome, and of a Council of 125 Bishops which he assembled at Rome Anno 649. which was approved of by the sixth Oecumenical Council which met at Constantinople Anno 680, and which is inserted in the Acts of that Council, *Christ* is expressly said to be COMPOUNDED of two Natures without Confusion, in-

separably and without Conversion. And the Synod held at *Constantinople* Anno 692, which is commonly called *quinisexta*, as being intended to supply what was defective in the Fifth and Sixth *Oecumenical Councils*, says in so many Words, we *Orthodoxly confirm that Faith which in the Metropolis of Chalcedon under Martian, who also was our Emperour, was described by 633 Fathers, which with a great and lofty Voice delivered Christ the Son of God COMPOUNDED of two Natures, and believed, (on) in the same two Natures.* From whence it is plain that the Fathers of that Council differed from the *Westminster Assembly* in the Proposition which you mention, and believed the Fourth *General Council* to have done so. And it anathematizes all who hold in this Point the Doctrine of the *Westminster Assembly*.

'Tis true indeed that in the Sixth Century this Question was debated, whether it be proper to say that in *Christ* there is one Compound Nature only? Some thought this manner of speaking to be contrary to the Orthodox Faith concerning the Distinction of the two Natures. But that the Person of the *God-man* is a COMPOUND Person, and that two distinct Natures have been inseparably joyned together in it, by COMPOSITION, has been generally believed in the first and purest Ages of the Christian Church, and universally believed by the *Latin* and *Greek Churches* at least these 1170 years. This I think I have fully proved. I could add many other Authorities were it necessary.

AND you cannot be ignorant, that if Doctor *Ferguson* had flatly contradicted that Proposition of the *Westminster-Confession*, which affirms, that

two distinct Natures, are inseparably joyned together in (the) one Person (of Christ) without COMPOSITION, he would have been able fully to prove his Agreement in that Point with a very great Number of the most Orthodox and Venerable Reformed Divines.

CALVIN (a) says expressly, " that in Man " there is one Person COMPOUNDED of two " different Natures, (viz. the Soul and the Body) " and that the Scriptures speak thus concerning Christ ". Beza likewise (b) differed as much from the Majority of the Westminster-Assembly with respect
to

(a) see *Calv: Instit.* Ch. vii. S. 13, 14, 15. Edit. Anno 1554.

(b) *Theod. Beza* in his Treatise against *Brensius de carnis Christi omnipresentia*, frequently calls the Human Nature of Christ a Part of the Person of Christ. He illustrates the Personal Union of the two Natures of Christ, by the Personal Union of the Soul and Body in Man; the Similitude which appeared to Calvin to be the fittest. He observes that *Athanasius*, *Austin*, *Cyril*, *Theodore*t and *Leo* of Rome had illustrated the true Scripture-Doctrine concerning the Hypostatical Union by the same Similitude. *As the rational Soul and the Flesh*, says *Athanasius*, are ONE Man, so the GOD-MAN is ONE Christ. Nay Beza goes much farther, for he adds p. 513. of his Theological Tracts 2d Edition, *When I call Christ, one (HYPHISTAMENON) Person: I understand also two Natures united together, tho' most different, viz. the eternal Word, and the whole Human Nature, i. e. made up of a true Human Soul and a true Human Body. There is therefore in one and the same Christ a twofold Instance of a Personal Union; one in the Body and Soul united together, and the other in the Logos and the Man concurring personally to constitute one Christ. The Argument, therefore, cannot seem to be improperly applied to Christ, which is taken from the Personal Union of the Soul and Body to explain that other Union (of the two Natures) which is more hid, but which is nevertheless of the same kind. Pray then are the Soul and the*
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to the Proposition which you mention, as Doctor *Ferguson* can be supposed to have done. *Martin Luther* also (c) whom *Beza* quotes, says in a Sermon concerning the Incarnation of Christ, that God became Man, that one Person might be constituted of God and of the Human Nature. And if you will be pleased to examine those Systems of Divinity which are the most generally taught and recommended in the Reformed Universities, you will find many of them to contradict the *Westminster-Assembly* in the Proposition concerning the Truth or Importance of which Doctor *Ferguson* appears to have doubted. *Wollebius* says expressly, that the Person of Christ may either be considered as UNCOMPOUNDED, in as much as he is the WORD, or as COMPOUNDED, in as much as he is the God-man.

MARESIUS System. L. vii. tells us that “ tho’
“ the Person of the WORD, and of our Lord
“ JESUS be one only, it may nevertheless be
“ considered, either Simply and precisely, as the
“ Person

the Body of Christ the same Thing? certainly no, much less are the eternal Logos and these two (the Soul and Body of Christ) the same Thing. Therefore the whole and a Part are not the same Thing, especially in those Subjects, which differ not only in Number but also in kind. But when all these things do unite by a Personal Union, will it not be lawful, to accommodate to the whole Person, what is proper to one Part? And he labours to show that this his Doctrine is intirely agreeable to the Decisions of the IVth General Council at Chalcedon.

(c) *Beza* Theological Tracts 2d Edition p. 559.

(d) *Maresius*

" Person of the WORD, and the second of the
 " Trinity, or COMPOUNDED, as the Per-
 " son of the God-man, made up of both Na-
 " tures, the Divine and the Human ". And
 this he explains more fully (d) elsewhere:

Peter

(d) *Maresius, Distinct. Philos. et Theolog. celebrior. p. 47.* in his Notes on the Word COMPOSITION, says, In Christ the God-man there ought to be acknowledged a certain COMPOSITION, not merely metaphorical, which is called (DRASTIKE) assisting, in which Sense an Angel is compounded with an assumed Body, not by way of an informing Form, but of an assisting one, as they commonly speak; But a Physical (Composition) and that not OUT OF THESE, nor WITH THESE but OF THIS TO THIS that is to say of this Nature to this Person. Some think this a COMPOSITION of Number rather than Parts, because the Human Nature is indeed perfected, but does not render complete or perfect the Person of the LOGOS simply so considered, tho' it pertains to the Plenitude or Perfection of the God-man.

WHAT that very Orthodox and Learned Author understands by a Composition out of these (*ex his*), a Composition with these (*cum his*), and a Composition of this to this (*hujus ad hoc*), may be gathered from the 46 page, where Castanaus, upon whose Text *Maresius* writes Notes, having divided Composition into Metaphysical and Physical, tells us that Physical (Composition) is manifold, viz OUT OF THESE thus a Man is compounded out of Matter and Form; WITH THESE thus the Soul is Compounded with the Body, the Subject with the Accident. And this Composition properly taken requires, that the one (of the Ingredients) either (*informet alterum*) give a Form to the other, or inhere in the other, it is therefore called by *Durandus* (*compositio per inhaerentiam*) a Composition by Inherency. And the third kind of Physical Composition which he mentions, is OF THIS TO THIS, when two things are compounded together to make up one whole, but so that neither of them gives a form to the other nor inheres in the other as its Subject. Even as the Manhood of Christ is COMPOUNDED with the Person of the Word, out of which (*ex quibus*) results this Man who is called Christ; Therefore it is called by the same *Durandus* (*compositio secundum dependentiam inexistens*) a COMPOSITION accord-

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Peter Van Mastricht (f) late Professor of Divinity at Utrecht, whose System also is taught or recommended as one of the best - in almost

ing to the Dependence of an inexistant, or (compositio secundum Subsistentiam) a COMPOSITION according to Subsistence, viz. when one only exists and the other Subsists. For the Divine Person before the Incarnation did subsist only in the Divine Nature, after the Incarnation it subsists in the Human (Nature) without any other inherence: And Durandus calls the same a COMPOSITION (secundum habitudinem relativam) according to the relative Habitude, because the Human Nature and the Divine Person from that Union are with respect to each other, as a thing terminating and a thing terminated, a thing sustaining and a thing sustained.

(f) VAN MASTRICHT Theoretico-practica Theol. Lib. v. Cap. iv. Sect. 27. To this Question, whether the Union of different Natures does not infer some COMPOSITION in the Mediator? Answers thus, we have already taught, that there is no COMPOSITION in the Logos assuming (the Human Nature). Neither will the greater Part of Divines allow, that there is any (Composition) in the Person of the Mediator; By reason that God cannot enter into a COMPOSITION with a Creature, because the whole is always and necessarily more perfect (than any of its Parts) seeing the Perfection of each Part is conjoined in the whole; which indeed is most true in any ordinary COMPOSITION of Creatures, where one Part neither formally nor eminently includes the Perfection of the other. But if the Question be concerning an extraordinary COMPOSITION, where one Part if not formally, yet eminently (absorbet) swallows up the Perfection of the other, I see not, with what Reason it can be denied, that God can enter into such a COMPOSITION with a Creature, or that the LOGOS can concur to the COMPOSITION of the Mediator the GOD-MAN. Neither in this Case will the GOD-MAN signify any thing more perfect than the LOGOS abstractly considered, because all the Perfection of the Flesh, (or Human Nature) is eminently and more perfectly in the WORD. Even as if you conceive God together with the Creatures, you will not conceive any thing more perfect than if you conceive God separately, because God eminently swallows up the Perfection of all the Creatures. And indeed it cannot be conceived, what way any true Union of different things, especially such as this which is observed in this personal Union of the two Natures,

most all the *Calvinistical* Universities differed widely from the *Westminster-Assembly* in the Proposition which Doctor *Ferguson* disliked, saying very positively, "that no true Union of different Things, especially no personal Union of two Natures can be without any kind of COMPOSITION, either ordinary or extraordinary". I beg Leave to take Notice that those of our *English* Divines, who have written best in the Defence of the absolute Eternity and Self-Existence of our Saviour's Deity, have differed in Opinion from the Sense of the Majority of the *Westminster-Assembly* in the Proposition to which you refer. The Learned Mr. *Robert Flemming* seems to go as far as *Beza* had done, and represents (g) *Christ* the God-man as a COMPLEX Person consisting of two simple ones: And the ingenious Mr. *Hughes* in his Essay concerning our Saviour's Divinity speaks of this as a plausible Notion worthy of serious and impartial Consideration, p. xii. And the great Bishop *Burnet* does not appear to have been very averse from this Hypothesis, when he wrote his admirable *Discourse* concerning the Divinity and Death of *Christ*, see his *four Treatises*, p. 102. The Ingenious Mr. *Watts* in his three *Dissertations* relating to the *Trinity*, p. 30. says expressly, It is very hard (if not impossible) for us to give any tolerable Account how and why the peculiar and appropriate Characters both of God and of Man, in so many places, and in such Variety of Expressions, should be given to the same Person *Jesus Christ*,
unless

Natures, can be without all COMPOSITION, either ordinary, or extraordinary, such as we have now represented.

(g) *Flem.* Christology from p. 279. to 291. of the 2d Vol.

unless we suppose the two distinct Natures of God and of Man united to make up one COMPLEX or COMPOUND Principle of Action and Passion, that is, to make up one Person. The famous Doctor Waterland also, than whom, you will own, that few if any have written better in Defence of our Saviour's Divinity, flatly contradicts the Proposition in the *Westminster-Confession* for which you contend with so great Zeal ; see the second Defence of his *Queries* p. 367. and 368. where having spoken of Man as a compound Person, he adds ; Our next Example of a COMPOUND Person, is the *THE-ANTHROPOS*, consisting of the *LOGOS*, the *SOUL*, and the *BODY*. The *Logos* was a Person before the Incarnation as much as after ; but by taking in a Soul and Body *THE WHOLE PERSON THEN IS MADE UP OF ALL THREE*. And thus Christ is always represented in Scripture in the same manner as any single Person is represented ; One I, one he, one thou ; whether he is spoken of with respect to what he is as the *Logos*, or as having a Soul, or a Body, The same Christ made the World, increased in Wisdom, was pierced with a Spear, in which three Examples, it appears, that the *Logos*, the Soul, and the Body, ALL GO TO MAKE UP THE ONE PERSON, the one COMPOUND Person of Christ. And hence it is, that the Churches of God, following the common Idea of a single Person, which they found to suit with the Scripture Representation of Christ, have rightly and justly included all the *THREE CONSTITUENTS* in the ONE Person. I might quote to the same Purpose many Passages out of the Writings of Mr. Baxter, and many other Venerable British Divines, but I forbear.

'Tis true, indeed, that many very worthy and Learned Divines do agree with the Majority of the *Westminsters*;

Westminster-Assembly, and think that the Person of the *God-man* since the Incarnation, is not a **COMPOUND** Person, but a *simple* one, that is to say, God only : And that from the Personal Union of the two Natures, there does not result any **COMPOSITION** in the Person of the Mediator. *Nicolaus Arnold* Professor of Divinity in the University of *Franker* in his *Refutation of the larger Racovian Catechism*, Ed. anno 1654. p. 179. says, when we call those two Natures (the God-head and the Man-hood) one Person, we do not maintain that they are **PARTS** of the Person of Christ of which it, as **THE WHOLE**, is constituted. For the Divine Nature does not enter into **ANY COMPOSITION** with any thing, because by this means it would be a **PART**, and **LESS** than the whole of which it would be a Part, which cannot be said concerning an infinite Nature, than which nothing is **GREATER**. Therefore the Divine Nature of Christ is by **ITSELF** a Person, and was a Person before the Incarnation, The Human Nature is an **IMPERSONATED ADJUNCT**; pardon me, that I cannot better translate *Adjunctum ENYPOSTATON*: And *Melchior Leidekker* Professor of Divinity at *Utrecht* in his *Fax Verit.* page 201, says that the **PERSONALITY** continues still to be of the **LOGOS** alone, and is not communicated to the Human Nature ; For it (the Human Nature) is indeed passively supported by the Subsistence of the Son, so that it does not subsist by it, but rather exists in it.—Nothing is more false than that from the Union of two Natures in Christ the eternal Subsistence has as it were departed ; and a new, I know not what, Personality has arisen, and a new Person has sprung up.

I shall have no Controversy with you, if you endeavour to prove what *Van Mastricht* acknowledges that in this Point, he differed from the greater Part of Divines. But I am of Opinion, that you will never be able to prove, that an Assent to that Proposition, *that two distinct Natures were inseparably joyned in one Person WITHOUT COMPOSITION*, was ever required by any Christian Church as a necessary Term of Christian or Ministerial Communion before the Year 1690, or that an Assent to it was ever required in the North of *Ireland*, under the Penalty of Non-communication until the Year 1705. I find that *Leidekker* and *Van Mastricht*, tho' they differed about the Truth of that Proposition, not only lived together in Christian and Ministerial Communion, being at the same time Professors of Divinity in the same University, but also that there was to the last an intire Friendship between them. I also find that *Arnold* and *Maresius*, who were at the same time Professors of Divinity in the two Neighbouring Universities of *Groningen* and *Franeker*, liv'd in perfect Charity one with another, notwithstanding their Difference in this Point: and always spoke of each other with great Affection and Esteem. See the Prefaces to *Maresius* his *Distinctions*, and to *Arnold* his *Racovian Catechism refuted*. And were I not to expect that unkind Reply which you make to me, p. 64. *Travellers are allowed a Liberty*, I could name some very Orthodox and famous Professors of Divinity, who in their Lectures have treated this Controversy as a very foolish and impertinent one. All that I shall say concerning it is, **THAT IT IS UNWARRANTABLE TO MAKE AN AGREEMENT IN IT WITH THE MAJORITY OF THE WEST-**

WESTMINSTER-ASSEMBLY A NECESSARY TERM OF CHRISTIAN, OR MINISTERIAL COMMUNION. My Reasons are these.

FIRST, The Notion is wholly *Metaphysical*, no where so far as I know, clearly revealed in Scripture, and of no great use in practical Religion.

THAT the Notion is wholly *Metaphysical*, is abundantly evident from the wretched Jargon, and unintelligible Reasonings, used by some of the very Learned and Venerable Authors, on both sides of the Question; which, I assure you Sir, I have translated with Regret, and some uneasy Apprehensions, that it may give the Christian People too mean Thoughts of their Ministers when they find by what kind of Studies Divines are prepared in the Schools to teach Sinners the Way to Heaven; Were it necessary I could shew, that the Divines who in their Systems have treated this Question, are far from agreeing in the Explications, which they pretend to give of the *Metaphysical* Phrases which they use. What one calls a *Physical* Composition, another calls an *Hyperphysical* one; what one calls a Composition *out of these*, another calls a Composition *with these*; what one calls, *drastical*, another calls *parastatical*. But the Excellency of *Metaphysical* Terms is this, that by throwing them out plentifully a Man may appear to have a great deal to say concerning a Subject which he does not understand, or be able at Pleasure to involve himself in thick Darknes and become invisible.

I am apprehensive, that it may lessen the just Esteem, which many have of that excellent Abridgment of the Christian Doctrine, the *Westminster-Confession*, when they observe, that so unnecessary,

necessary, so curious, so doubtful a Question is decided in it. I must own, that to have determined this Controversy in their Confession would be an indelible Blot on the Memory of the worthy and pious Divines who composed that Assembly, had they entertained Thoughts of making their Confession a Term of Communion to Ministers or Christians. But seeing they had no such View, as I have proved (*Reasons* p. 96. 97. 117. 118. 119.) they ought not to be severely censured for delivering, by a single Word the Opinion of the Majority of their Number, concerning a Point debated in the Schools.

AND that the Westminster-Assembly, would not have excluded from Communion, those who believe, that the Union of the two Natures in Christ, is by *Composition*, may be inferred from their own Words; having said, *that two distinct Natures were joyned together without COMPOSITION*, and consequently, that the *Person* of Christ is *simple*, and *Uncompounded*, they immediately add, *which Person is very God and very Man*. By this, 'tis probable, they intended to satisfy those of their Members, who accounted the Human Nature of Christ to be a *part* of his Person; For if the *Manhood* of Christ be no *Part* of the Person of Christ, but only an *impersonated Adjunct*; if the Person of the *God-man* be only simple and divine, I do not perceive, that with any Propriety of Speech, that Person can be said to be *very Man*, as well as *very God*.

I am also of Opinion, that this Notion is nowhere clearly revealed in the Word of God. I find that the Arguments by which *Arnold*, *Leidekker*, yourself and others have indeavoured to prove, that in the Person of the *God-man* there is no

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COMPOSITION, are wholly Philosophical, and drawn from the vainest, the most contemptible Part of Philosophy, I mean the Dialecticks. You appear dissatisfied with me, *Defence* p. 117. for saying, *Reasons* p. 143. that I hardly believe, that any judicious Divine will affirm, that every Proposition in the *Westminster-Confession*, is fully proved by the Texts, which the Compilers have quoted in the Margin or at the End of every Article. This you call a very severe Charge : And tell me that to vent such an Aspersion, without Proof does not become my Cloth. I own it, indeed, that to vent Aspersions without naming the Persons concerned, and when the Facts are not proved, is indeed a very wicked Thing, unworthy of any who bears the Character of a Christian ; but whether you have not been guilty of this Crime in your *Reply* to my *Introduction*, I leave it to your own Conscience, and to the World to judge. For my Part I have only expressed a Charitable Opinion of the good Sense of my Subscribing Brethren . And till you make it appear, that there are others who think, that every Proposition in the *Westminster-Confession*, may be fully proved by the Scriptures quoted in the Margin or at the End of every Article, I shall incline to believe, that there are few if any others of my Brethren capable of such a Mistake. When I shall consider the argumentative Part of your Book, I shall offer what may be sufficient to convince any reasonable Creature, that not I, but you have cast in this Affair, a Reflection upon the Body of the Subscribers. In the mean time be pleased to try, if you are able to prove from the Scriptures † quoted under the Letter (n) the Truth

† Conf. Ch. viii. Art. 2.

Truth of this Proposition, that the Person of the *God-man* is not a **COMPOUND** Person, or that two distinct *Natures* are inseparably joyned together in (his) one Person without **COMPOSITION**. They are *Luk. 1. 35. The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee, therefore also that holy Thing which shall be born of thee, shall be called the Son of God. Col. ii. 9: For in him dwelleth all the Fulness of the God-head bodily. Rom. ix. 5. of whom, as concerning the Flesh, Christ came who is over all God blessed for ever. 1 Pet. iii. 18. For Christ also hath once suffered for sin,---being put to Death in the Flesh, but quickned by the Spirit. 1 Tim. iii. 16.---God was manifest in the Flesh, justified in Spirit,---received up into Glory.* Now, Sir, I find that in these Scriptures the same Person is spoken of as born of a Virgin, as a Man in whom the Divine Nature with all its infinite Perfections dwelleth, as descending from the Patriarchs, as suffering Death, as being quickned, and as received up into Glory: And likewise as God over all blessed for ever, or which is the same thing, supreme God, as a quickning Spirit, and as God manifest in the Flesh. From whence it is evident, that one *Christ* is very God, and very Man. But I do not perceive, how it can be fully proved from these Texts, that there is no **COMPOSITION** in the Person of the **GOD-MAN**, that the Human Nature of *Christ* is no **PART** of his Person, but an **IMPERSONATED ADJUNCT**, or that the Person of the Mediator, since the Incarnation, is simple and **UNCOMPOUNDED**, that is to say, God only.

I am also persuaded, that this Notion cannot be of great Importance with Respect to practical Religion. I do not see, that to believe the Human Nature of *Christ* to be no Part of the Person of

of *Christ* but only an *impersonated Adjunct*, has a Tendency to render Men holier or better, than they might be if they did believe, that the Man-hood is really a *Part* of the Person of the *God-man*. Now, you know, that the heavenly Doctrine which the Son of God delivered to the World is described to be the *Doctrine which is according to Godliness*, 1 *Tim.* vi. 3. and *Tit.* i. 1. I cannot, therefore, imagine those Opinions to be of great Moment in Religion, which have no Tendency to sanctify the Hearts and Lives of Men.

THE inspired Authors of the New Testament have frequently warned Christians to *beware of Philosophy and vain Deceit*; but I do not find, that they have any where directed us to turn a Speculation wholly metaphysical, no where clearly revealed in the holy Scriptures, and of no great use for promoting true Piety and Virtue, into an Article of Faith, far less into an Article of that Importance, that different Apprehensions about it must cause a Breach of Charity and Communion among Christians. If you know, that there is any such Direction given us in Scripture, be pleased to mention it.

SECONDLY, Another Reason why I dare not make an Agreement with the Majority of the *Westminster-Assembly* in this Point a necessary Term of Christian or Ministerial Communion, is this; I am persuaded, that this is a Point in which the Reason of Men and the Sincerity of Christians allows them to differ, and concerning which, the true Disciples of *Jesus Christ*, have differed, and do actually differ.

THAT the Reason of Men and the Sincerity of Christians permits them to differ concerning this Point, will appear from the plausible Objections

ons which may be made to the *Metaphysics* of your Party in this Debate. They affirm that the Person of *Christ* is simple and Divine ; to this one who differs in judgment from you may object, that tho' what you say is true concerning the Person of the LOGOS before the Incarnation, yet that it cannot be true concerning the Person of the GOD-MAN, after that the Eternal WORD had taken the Human Nature into a Personal Union with him. The Personal Union between our Souls and Bodies necessarily implies, that they are the constituent Parts of our Persons, and consequently, that our Persons, are COMPOUNDED, or made up of different Things: And this is true notwithstanding, that the Soul when separated from the Body by Death, is a Person purely spiritual, and it would be true, altho' (according to the groundless Opinion of some) the Soul were supposed to have existed, and to have been a Person, before the Formation of the Body. Thus also, (may one who differs from you say) the Personal Union of the Divine and Human Natures of *Christ* necessarily implies, that these two Natures do become the constituent Parts of the COMPOUND Person of the IMMANUEL, the THEANTHROPOS, the GOD-MAN : And that this must be true altho' the LOGOS, or Divine Nature of *Christ* did exist from all Eternity, and was before the Incarnation a Person purely Divine.

AGAIN, one who differs from you in this Point might argue thus, the Human Nature of *Christ* must either be a Part of the Person of *Christ*, or it must be a distinct Person from *Christ*, or it must not be an intelligent Substance, or there must be two Persons in *Christ*. For what Definition will

will you pretend to give of a *Person* and of an *intelligent Substance*, from which it may not be concluded, that every intelligent Substance is either a *Person*, or at least a *Part* of a *Person*. But that there are two *Persons* in *Christ*, is, you know, the *Nestorian Heresy*, condemned in the *Third General Council*; that the *Human Nature* of *Christ* is not an intelligent Substance, is the *Heresy* of the *Marcionites*; That the *Human Nature* of *Christ* is a distinct *Person* from *Christ*, is said to have been the *Heresy* of the *Ebionites* and *Cerinthians*, who, we are told, distinguished *Christ* and *Jesus* into two *Persons*. It therefore remains, that the *Human Nature* of *Christ* is a *Part* of the *Person* of the *God-man*, and that you must believe this, and consequently, that the *God-man* is a COMPOUND *Person* made up of very different *Parts*, viz. The *Divine* and *Human Natures*, or else that your *Notions* concerning the *Person* of *Christ* must be either very *Heretical*, or at least very *confused*.

THIRDLY, Such an one might argue with you thus, if the *Human Nature* of *Christ* is no *Part* of the *Person* of *Christ*, then we must affirm, that *Christ* was not conceived by the *Holy Ghost*, that he was not born of the *Virgin Mary*, that he was not crucified, that he did not die, that he was not buried, that he did not rise again from the dead, nor ascend up into *Heaven*. For these things can never truly be said of the *Person* of *Christ* which do not agree to him, neither with respect to his whole *Person*, nor with respect to any *Part* of it; because the *Person* of *Christ*, and *Christ* are certainly *Synonymous Terms*. And flatly to contradict so many *Articles* of the *Apostles Creed*, would be offensive, and sound harsh in pious Ears.

THE Answers also which are given by *Van Mastricht* and others to the Arguments which are offered for the side of the Question which you imbrace, are very plausible. I need not repeat them.

BUT the Argument by which you pretend to prove that Proposition, is the weakest I have ever met with. You say, *must not the Parts compounding be before the Compounded?* So the *second Person of the Glorious Trinity* not absolutely eternal, nor self-existent. For in the first Place, the World since the Moment in which it was created has been a **COMPOUND** being; but you will never be able to prove, that the several Parts of which the World is compounded did exist before the first Creation. In the second Place, that the **LOGOS** is absolutely eternal all Orthodox Divines do believe, but no Orthodox Divine has ever yet imagined, that the **COMPOUND** Person of the God-man is from all Eternity. It was in the Fulness of time, that God sent forth his Son made of a Woman. And it is but an artful Contrivance, to substitute in your Argument the *second Person of the Glorious Trinity*, instead of the *Person of the God-man*. I know none who deny, that the **LOGOS** or *second Person of the Glorious Trinity* abstractly so consider'd, is simple and Divine, but will you dare to say, that the *Westminster Assembly* do in that Part of the *second Article* of the *Eight Chapter*, to which You refer, speak of the Eternal **WORD** or *second Person of the Glorious Trinity* abstractly so considered? Nothing could be a more manifest Falshood; For 'tis evident, that they speak of the *one Person of Christ* in which two whole, perfect and distinct Natures, the Godhead and the Mankind, were, by the

the Incarnation, *inseparably joyned together*, which, they say, is done, *without* COMPOSITION. 'Tis undenyable, that the Soul of Man abstractly so considered, is a Person purely Spiritual, but must we therefore say, that a Man in whom the Soul and the Body are personally united, is a Person purely Spiritual. If I should pretend to dispute against the Doctrine of the *Westminster-Assembly* concerning the personal Union of the two Natures in *Christ*, and say, the Things joyned together must be before the Thing in which they are joyned together, and so the *second Person* of the Glorious *Trinity* not absolutely eternal, would not my Argument be exceeding weak and sophistical? And yet I challenge you to shew, that your Reasoning is any better.

I am not at all concerned to prove, that the Objections which are made to the Metaphysics of your Party in this Point, are unanswerable, or to shew, that the Answers which are given by those who differ from you, to the Arguments, which others of your Party use for supporting the Proposition, under our present Consideration, are sufficient. 'Tis enough to my Purpose, if they are so probable, that we may think it very possible for sincere Christians to be determin'd by them. And this, I hope upon cooler thoughts you will readily grant. Nor can I imagine, that you will be hardy enough to deny, that this is a Point in which the true Disciples of Jesus Christ have differed, and do actually differ. Will you venture to say, that the Fathers of the Synod of *Antioch*, and, as far as appears to us, the main Body of Christians in the first and purest Ages of the Church, and all the *Latin* and *Greek* Churches ever since the Meeting of the Fifth General Council, were no Disciples

Disciples of *Christ*, meerly because they believed, that the GOD-MAN is a COMPOUND Person? Will you venture to affirm that *Calvin*, *Beza* and *Luther*, who were among the principal Glories of the Reformation, were no Disciples of the blessed *Jesus*, because they were of the same Opinion with the *Synod of Antioch*, and the primitive Church, and all the Professors of Christianity at the time of the Reformation, concerning that Point? Or will you exclude from the Character of true Christians, those eminent Divines *Wollebina*, *Maresius*, and *Van Mastricht*, (I could mention many more) whose Systems of Divinity are taught or recommended as the best, in almost all the *Calvinistical* Universities in *Europe*, because they differ from the Majority of the *Westminster-Assembly* in this Point? Or would you meerly upon this Account treat Bishop *Burnet*, Doctor *Waterland*, Mr. *Fleming*, Mr. *Wats* or Mr. *Hughes* as Scandalous Hereticks. Till you tell me this, I shall not believe you to be of so uncharitable and divisive a Spirit.

AND now, Sir, this being a Point of very doubtful Disputation, concerning which the Reason of Men and the Sincerity of Christians allows them to differ, and concerning which the true Disciples of our common Master have differed, and do actually differ, I do not think it lawful to make an Agreement in it, a necessary Term of Christian, or Ministerial Communion. I am persuaded, that it is the Will of *Christ* that all his true Disciples should live in Charity and Communion, notwithstanding their different Sentiments concerning such Points; That the strong ought to receive the weak, but not to doubtful Disputations; and

and that we all ought to receive one another, as Christ also received Us, to the Glory of God, Rom. xiv. 1. xv.

7. And indeed, the Proposition under our present Consideration is so doubtful and of so small Importance, that, whether it be true, or no, they are most to be blamed, who would break Communion, whether Christian, or Ministerial, upon the account of the Belief or the Disbelief of it; and most in the Right who with respect to it, are willing to exercise mutual Charity and Forbearance.

I might easily apply to the Agreement with the Majority of the *Westminster-Assembly* in this particular Proposition, required by our Synodical Canons, almost all my *Reasons against the Imposition of Subscription to the Westminster-Confession, or any such Human Tests of Orthodoxy*: And by so doing, I might make the Insufficiency of your Replies to those Reasons abundantly evident. I might also, by applying them to this particular Proposition, discover the Arguments which have been used for such Impositions to be weak and inconclusive. When I consider the Argumentative Part of your Book, you will allow me sometimes to refer to this Point as an unessential, nay a very nice and disputable One. In the mean time, if you will be pleased to answer this Letter, I hope, that you will keep close to the Subject of it, but if instead of this you shall think fit to publish a second Collection of the vile malicious Calumnies that have been cast upon the Non-subscribers in *England* and *Ireland*, you may expect, that I will treat such a Performance, and the Author, or Authors of it, with a just Contempt.

You are pleased, *Introduct. confid. p. 23.* to express your Astonishment at my conduct in recommending

mending to Parents when their Children are Baptized; the *Westminster-Confession* as an useful Book, when I deny one Branch of the second Article of the Right Chapter. To this I answer, that I can freely recommend those Books which appear to me to be good in the main, tho' I perceive in them some Marks of Human Frailty, especially seeing that I only exhort my fellow Christians to the serious and impartial Perusal of such Books, with this express Caution, that they are not to be considered as the Rule of Faith or Obedience, and that no Proposition contained in them ought to be accounted true or right, but because of the perceived Agreement between it and the Holy Scriptures, if it relates to a Matter purely revealed. And I would gladly know, whether you scruple to recommend *Calvin's Institutions*, *Beza's Theological Tracts*, *Wollebini's*, *Maresius's*, & *Van Mastricht's Systems*, or *Doctor Waterland's Defence* of our Saviour's Divinity, tho' you differ as much from them with respect to the Proposition which you have in View, as you can suppose me to differ in that Point from the *Westminster-Assembly*.

BUT you add, *Introduc't. confid.* p. 23. and 24. Instead of recommending it (the *Westminster-Confession*) it were an Act of Charity, to point out fully both to Parents at Baptisms, and to the Reverend General Synod, any untruth or Mistake, that may be in it; that the Synod would not stick to any Error when made known to them; that this would be the clearest Proof of the heavy Charge of Imposition or making things necessary which God has never made necessary; that this would be the best Expedient to bring the General Synod to retract their Sentence and to restore Peace again;

again ; and that this is what in Charity and Justice we cannot refuse to do. I answer, that at the first View this may appear to some exceeding plausible, but that in reality, it is no more than to say, that tho' the Inspired Apostle has commanded you to receive your Fellow-Christians, *but not to doubtful Disputations* Rom. xiv. 1. yet you are resolved that they shall have no Peace, except they will enter into several very doubtful Disputations. 'Tis in Effect to say, that tho' the same Apostle has commanded us to *avoid foolish and unlearned Questions*, 2 Tim. ii. 23. And to account those Men to be proud and ignorant who *dote about Questions and Strifes of Words* 1 Tim. vi. 4. Yet that Justice and Charity do nevertheless oblige Us to ingage in Disputes concerning such Questions. 'Tis to insinuate, that tho' the Holy Ghost has, in the two last quoted Passages, assured Us, that such Questions do gender Strifes, and that of them cometh Envy, Strife, Railings, evil Surmisings, and perverse Disputings of Men of corrupt Minds, Yet we are to consider the Discussing of all the Questions of that kind, which an Assembly of fallible Men, four-score Years ago, thought fit to decide, as the likeliest Way to promote Peace. But Experience justifies the Truth of what the Apostle has declared by divine Inspiration. Christians have for the space of fourteen hundred Years been endeavouring to convince one another of the Truth and Importance of the particular Opinions concerning which they have differ'd, and every Party has, in the meantime, been supporting it's own Tenets by excommunicating Canons ; and yet Unity and Peace are not restored : And I am verily persuaded, that if Protestants must not unite, untill they agree concerning the Truth or Falshood

of every Proposition contained in the *Westminster-Confession*, the Peace and Unity of the Protestant Church is forever to be dispaired of. I wish, that Protestants could be persuaded, for one Century to try the Gospel-Methods of restoring Peace, viz. The avoiding of those Questions which are foolish and unlearned, extremely difficult, and of no great Importance, and the exercise of mutual Charity and Forbearance concerning those Points, which are indeed of some Moment, but not absolutely necessary, and concerning which the true Disciples of *Jesus Christ* may and actually do differ. Could this be obtained, We might yet hope to see the Protestant Church in a safe and prosperous Condition, and that Truth and Peace would kiss each other.

FROM what has happened, we may easily guess what a dreadful Flame would be raised in the North of *Ireland*, were I obliged to enter into Disputes with you and other Zealous Men, concerning the Truth or Importance of every doubtful Proposition contained in the *Westminster-Confession*. In a private Conversation with a Minister, whom I considered as a Friend, I took Notice of the Proposition which You mention, as too doubtful and of too small Importance to be made a necessary Term of Communion. Within a few Days after, not only the Province of *Ulster*, but the whole Kingdom of *Ireland* was filled with Clamour against Me, as reviving the *Eutychian*, or I know not what Heresy: And a thousand false and malicious Calumnies were vented against me, untill at last you from the Press improve the Story for fixing upon me a Charge of Arianism. By this Means I am now necessarily engaged in a Controversy

troverſy, which I would have accounted very trifling and impertinent ; but of which I can expect to ſee no End, if you perſiſt in your Method of Writing. I ſhall account it a rare Inſtance of Candour, if by what I have ſaid, the General Synod ſhall be induced to acknowledge, that they have, theſe nineteen Years, thro' a well meant Zeal for Truth, done what is contrary to the Will and Commandment of *Chriſt*, by requiring as a neceſſary Term of Miniſterial Communion an Aſſent or Subscription to a Proposition which I have now proved to be very doubtful and of no great Importance, and the Impoſition of which would have excluded the far greater Part of Miniſters, at leaſt ſince the Meeting of the Synod of *Antioch* untill this Day.

It will alſo be an agreeable Surprize to me, to find, that you are convinced by what I have offered concerning that Proposition. For I can hardly hope, that I ſhall ever be able to convince you of any Thing, after the Attempt which you have made, *Introd. confid.* p. 20. 21. 22. to juſtify a falſe and pernicious Doctrine, which I have refuted in the Introduction to my *Reasons* p. 10. 11, 12. where I have proved by ſolid and unanſwerable Arguments, that a Man cannot juſtly be charged with holding all the Conſequences which are deducible from any Principle which he maintains, if he does not ſee and own thoſe Conſequences, but on the contrary diſclaims and abhors them. You do not, as a fair Diſputant, attempt to answer my Arguments under this Head, but after your uſual Way, endeavour to miſlead your Readers, by a very quibbling Objection. You ſay, that when our Lord refuted the Error of the Sadducees, he charged them with a ſhameful inconfiſtency, in owning the Principle

and yet denying the Consequence contained in it, that this Charge was just, that the Sadducees were sensible of this, and were therefore filled with shame. But what is this to the Purpose? Did Christ charge the Sadducees with holding, that they erred, not knowing the Scriptures, nor the power of God? No such thing can be said. And may not a Man be ashamed of a Principle which he has imbrac'd, may he not be forced to give it up as indefensible when he is convinced that it is justly chargeable with Consequences which he has always abhorred? If you deny this I am sure, that your Friends will have cause to be ashamed on your Behalf.

GIVE me Leave to argue with you from what, if you will contradict my *Thesis*, must be your own; viz. *That a Man is justly chargeable with holding all the Consequences which are deducible from any Principle which he maintains*: And I will venture; *First*, to charge You with carrying the Non-subscribing Principle to a greater Height than, as far as I know, it has ever been carryed by any other Person. For if a Man must be accounted to see and hold every Consequence deducible from any Principle which he maintains, it necessarily follows, that every Person who acknowledges the Divine Inspiration of the holy Scriptures must be esteemed to hold every Consequence which is fairly deducible from that Principle, and therefore to be perfectly Orthodox concerning every Article of revealed Religion; and if so, a bare Profession of that Principle must be a sufficient Test of one's Soundness in the Faith. If your Maxim is true, I may also charge You with a shameful Inconsistency in undertaking to argue for any Cause; For if every Man is to be

be esteemed certainly to hold every Consequence which is fairly deducible from every Opinion which he imbraces, it is evident, that there is no Medium by which he may be convinced of any of his Mistakes. Nay if your Maxim were true, I might justly charge you as a Secret Abettor of the Arian Heresy. To convince the World, that the whole Body of Christians from the Days of the Apostles untill the Reformation, many of the principal Reformers, and of the most venerable Reformed Divines, did entertain Notions inconsistent with the Belief of the absolute Eternity of the Divine Nature of Christ, would certainly be a mighty Service to the Cause of Arianism. And this you have done, if to believe the Person of the *God-Man* to be a *compound Person*, is, as You represent it, an Evidence, that the Absolute Eternity of his Divine Nature is not believed. It were unjust to Me to represent You as holding these Consequences. But it will be very difficult for you to vindicate your Self from these Charges, except you will give up the absurd Doctrine which you very faintly maintain, viz. That one may be justly charged with holding all the Consequences, deducible from every principle which he espouses.

But that the Readers may be convinced of the Unkindness, and Injustice of your Conduct in representing me as guilty of entertaining Arian or Semi-Arian Notions, give me Leave to publish to the World the following Particulars.

WHILE I was at *Hannover*, September 1719, being traduced as an *Arian*, or at least as a Favourer of Doctor *Clarke's* Scheme, these Proofs of my Innocence were in my Absence and without
my

my Knowledge laid before the *Presbytery of Belfast.*

First, A Letter of mine to the Reverend Mr. Kirkpatrick dated, London, Apr. 18. 1719 in which I say ; the Dissenting Ministers in and about London are agreed, that the Father, the Word and the holy Spirit are one and the same eternal God, and I am persuaded that this Doctrine is well supported by Scripture-Evidence.

Secondly, A Letter written by me to an Honourable Gentleman in the North of Ireland dated, London Apr. 30. 1719. in which I say, that, indeed I think it so evident from Scripture, that the Father, the Word, and the Spirit are the same eternal God, that I am not under any Apprehensions of the prevailing of Arianism amongst Us.

Thirdly, A Letter written by the Reverend Mr. Robert Craighead to the Reverend Mr. Kirkpatrick, dated, Dublin, Octob. 15. 1719. in which are the following Words concerning me. When he was here (Anno 1718) I had occasion to discourse with him several times, about the Debates now on foot in England, and he declared himself more than once in very express Terms, against the Arian Doctrine, and particularly against Mr. Clark's new System which has made so much Noise of late.

Fourthly, A Certificate by the Reverend Mr. Samuel Harper dated Octob. 19. 1719, in these Words. I do hereby certify, that the Reverend Mr. Samuel Haliday Junior in a Conference between him and me at Annabelt where our Presbytry met in or about Aug. 1718 did in express Terms declare his Opinion to be intirely opposite to Arianism; and that he did so not in a single Sentence or overly Expression, but in a Series of Discourse and solid reasoning on that Head.

Fifthly,

Fifthly, Three other Testimonies to the same Purpose, were at the same time, laid before the *Presbytry of Belfast*, one by a Gentleman who is since dead; and the other two by two Gentlemen, of great Probity and strict Honour, whose Names are known to the said *Presbytry*.

THO the *Presbytry of Belfast* was by these Evidences persuaded of my Innocency, Yet that They might discover their Impartiality and Diligence in inquiring into an Affair of that Importance, they wrote a Letter dated, *Belfast, November 19. 1719.* to Eight of the most celebrated Dissenting Ministers in *London*, of whom four had been Subscribers at *Salters-hall*, and to seven of whom I had the happiness to be intimately known; acquainting them with the Charge which had been brought against me, and desiring them *to meet together, and to consult of the best Measures for inquiring into it,---by an impartial Examination of all Evidences---*on either side, that the Truth being found out the *Presbytry* might regulate their own Conduct by it. In this, and indeed in the whole Management of this Affair, the *Presbytry* took an equitable and Christian Method of Issuing Scandal; which I gratefully acknowledge. In *December* following, the Eight *London* Ministers returned an Answer to that Letter, in which they assured the *Presbytery of Belfast*, "that from the
 " Conversation which several of them had with
 " me and from the Sermons which they had
 " heard me Preach, they had sufficient Reason
 " to believe me to be Orthodox in the Article of
 " our Saviour's Deity: and that they all believed
 " the Charge which had been brought against me
 " to be intirely false and groundless". I have not at present a Copy of that Letter; and do not say, these are the Words which they use, but I dare

dare appeal to your self, whether I have not fairly represented the meaning of them.

TOGETHER with this Letter I wrote one to the Moderator of the *Presbytry of Belfast*, in which are the following Words. *I now gladly embrace this Opportunity of declaring to You, that I do not believe that the LOGOS or WORD of God, spoken of in the Beginning of St. John's Gospel, is a Being created in time, which I take to be Arianism; nor yet that it is a Being produced by the Will of the Father, which I take to be Doctor Clark's Notion; But on the contrary my Notion is, that the Word and the Spirit of God are One and the Same, Supreme, Eternal God with the Father; And I consequently believe, that the Word being made Flesh, our Redeemer became the true Immanuel, God with us; for as much as in him, that is to say, in his Human Nature all the Fulness of the Godhead dwelleth bodily.*

THESE Evidences of my Innocence were produced at a General Synod held at *Belfast*, June 1720. Where my Accuser having nothing to offer for making good the Charge which he had brought against me, and being forced to plead, that he had never represented me as an Heretick; I was acquit by an unanimous Vote, and my Accuser censured. Of these things you cannot be ignorant, because You were the Moderator when this Affair was laid before the Synod, and finally determined.

NOR can You deny, that in the General Synods, 1721. 1722. and 1723. You heard me express my Sentiments very fully, and to your abundant Satisfaction, concerning the Deity of Christ, in the Presence of many Hundreds of Witnesses, You must likewise confess, that in the Pamphlet which you pretend to Answer, I have sufficiently declar-
ed

ed to the World my Opinion concerning that Article, professing, (Reasons p. 127. 128.) " That
 " from a sacred Regard to the Deity of Christ,
 " I refuse Obedience to those religious Laws,
 " which have been superadded to the Laws of
 " the Gospel, and reject all those Terms of
 " Christian or Ministerial Communion, which Men
 " have devised without his Authority: And (that)
 " I think that this is what the inspired Apostle St:
 " Paul directs Us to do, Col. ii. 8, 9, 10. Verses
 " compared. *Beware, says he, lest any Man spoil you*
 " *through Philosophy and vain Deceit, after the Tra-*
 " *dition of Men, after the Rudiments of the World,*
 " *and not after Christ: For in him dwelleth all the*
 " *Fulness of the Godhead bodily; and ye are complete*
 " *in him.*

" AND here I cannot but complain of the In-
 " justice of those, who will traduce as Enemies
 " to the supreme Deity of Christ, all who de-
 " clare for the closest Adherence to his Laws:
 " And who are unwilling to admit of any other
 " Terms of Communion than those which he has
 " instituted. The inspired Apostle from this ve-
 " ry Doctrine infers, that in the Business of Re-
 " ligion we ought to disregard the Tradition of
 " Men and the Elements of the World. Is it not
 " then hard and unkind to represent Men as Ene-
 " mies to this Doctrine, meerly, because they
 " perform a Duty, to which, as St. Paul declares,
 " the Belief of this Doctrine obliges them?
 " And indeed, the Apostle's Argument is exceed-
 " ing strong. For seeing that in Jesus Christ *all*
 " *the Fulness of the Godhead, i. e. the Divine Na-*
 " *ture with all its infinite Perfections dwelleth*
 " *bodily, i. e. truly,* it is evident, that we ought
 " not to put the Laws and Traditions of Men
 G " upon

“ upon a Level with his Laws, by making them
 “ the Rule of our religious Obedience ; and that
 “ we ought not to pay the same Regard to
 “ the Terms of Communion devised by Men,
 “ without his Authority, which we pay to
 “ those Terms of Communion, which he hath
 “ instituted.

I find that you have not overlook'd this Passage,
 for in the End of the 100th page of your *Defence*,
 you are pleased *flatly to deny* what I here say con-
 cerning the Principle and Motive on which I
 Act ; To which I will at present make no other
 Reply than this, that when you have suffer'd as
 much as I have done for the sake of a good Con-
 science, you may with more Decency traduce me
 as unsincere : And that even then it will be rash
flatly to deny, what none but the Searcher of Hearts
 can know to be false. But you do not think fit
 to quote my Words, because this might defeat
 your grand Design of reproaching me as an *Arian*,
 and of rivetting suspicions which have been raised
 concerning me in the Minds of some by foul and
 malicious Calumnies.

AND NOW, Sir, give me Leave to tell you that
 to traduce me, as one who entertains *unsuitable*
Apprehensions, inconsistent with primitive Purity, con-
cerning the glorious Son of God ; and as one who does
 not believe the *absolute Eternity* and *Self-Existence*
 of the Divine Nature of Christ ; and to tell the
 World, that you have now got *some Evidence* of
 this, is what I cannot reconcile to the Rules of
 Charity, Veracity, or common Justice. Your own
 Conscience knows, and the World must now see,
 that You had the fullest, and clearest Evidence of
 the quite contrary. And when it is manifest, that
 the Reproach which You have cast upon me by
 Name,

Name, is utterly false and groundless, I hope that no Man who has any Regard to Candour and Equity, will be impress'd with any Calumnies which you cast upon Persons whom you dare not name.

I hope that the 4th and 5th Pages of your *Considerations* on my *Preface* were not revised by the *Stewart-Town-Society*; and I hope, that none of my Brethren in the Ministry will approve of so vile an Artifice as You have used to injure my Character. I am the rather inclined to believe that those Learned and worthy Divines did not revise that Part of your Pamphlet, because I find that in it you have vented what I must be allowed to call an unaccountable Blunder in one, who would be esteemed Zealous for what has generally been reputed, the Orthodox Doctrine of the Trinity; and who has subscribed the *Westminster-Confession* in the exprefs Words of it.

You plainly discover *Pref. consid. p. 4. lines 17. 18. and 19.* that you account it an Error to deny that the second Person of the glorious Trinity is Self-Existent. Had you us'd the Assistance of those judicious and Reverend Gentlemen, they would have inform'd You, that tho' all the Orthodox Councils and Synods which have been from the Beginning of the Christian-Church until this Day have believed, that the second Person of the Trinity possesses the Divine undivided Self-Existent Nature, yet they have likewise taught that he possesseth it, not of himself, but by virtue of a true and proper eternal Generation; being begotten of the Substance of the Father, Light of Light, and very God of very God, as the ancient Councils and Fathers speak; being according to the Modern Phraseology begotten by an eternal and necessary Communication

of the Divine Essence from the Father. The *Stewart-Town-Society* had you consulted them would have inform'd you, that no Divines who have been reputed *thoroughly* Orthodox, have ever said, that the second Person of the Trinity as distinguished from the first is absolutely *Self-Existent*, or *unbegotten*, tho' all of them agree, that the Divine Nature which is common to all the three Persons of the Trinity is *Self-existent* and *unbegotten*.

I know, that the Reverend Mr. *John Cumming* a very learned and ingenious Dissenting Minister in *London* does reject the *received* Doctrine concerning the eternal Generation of the Son of God. And I know that his Books have been very industriously dispersed and very highly recommended by many Subscribing Ministers in the North of *Ireland*: I could offer some other Considerations did I think it a Christian Office to raise or rive Suspensions in the Minds of any. But if any in the Province of *Ulster*, are gone into the Notion of that famous *English* Subscriber, I shall never be able to reconcile it to common Honesty in them, to subscribe the *Westminster-Confession*, or to plead for Subscription to IT, as a necessary Term of Ministerial Communion. For the Compilers of that *Confession* tell us, that the Distinction of the Persons of the Trinity, is, that *the Father is of none, neither begotten nor proceeding: The Son is eternally begotten of the Father: The Holy Ghost eternally proceeding from the Father and the Son.* Chap. ii. Art. 3.

I wish that they who are so fond of raising a Cry of Heresy against others, would be at some Pains to inform themselves, concerning the Doctrines and Phrases which are accounted Orthodox by

by all the Protestant-Churches, and have always been accounted such in the Christian World.

HAVING now vindicated myself from a Charge of Heresy, with which you have been pleased to load me, I think it my Duty to do Justice to those of my Brethren, whose Reputation You have endeavoured to wound, out of *meer ill Will* to me; as may with some probability, be concluded from the following Considerations.

First, The Facts which you grossly misrepresent in your *Answer* to my *Introduction*, p. 9, 10, 11, 12. are (in as far as I can guess what you have in View) pretty old. They relate to Things which happened, some time before the Ministers in the North of Ireland were distinguished into *Subscribers* and *Non-subscribers*. Now I cannot account for your Conduct in not publishing them long ago, and in neglecting to acquaint our Ecclesiastical Assemblies with them, if you really judged this, (as you speak *Introduct. confid.* p. 14.) to be *Misprision of Treason against the KING of KINGS*.

Secondly, I do not perceive how Zeal for the Purity of Religion, could induce You to mention Things which happen'd before *June 1721*, as Reasons for suspecting any of your Brethren of *Heterodoxy* in the *Article* of the *Supreme Deity of Christ*. For You know, that the *General Synod* did then, without one contradictory Voice, give a very ample Testimony concerning the *Orthodoxy* of all their Members, with respect to that *Article*: And that You in particular, declared in open Synod, that your Jealousies were intirely removed.

Thirdly,

Thirdly, You were pleased to declare in the Committee of Overtures at *Dungannon June 24. 1724.* that the Cause of all the Animosities amongst Us, is the Countenance and Support given to me by some of my Reverend Brethren. From this I infer, that the Calumnies contained in your *Pamphlet*, which was then printed, might have been suppress'd, had my *Non-subscribing* Brethren made me a Sacrifice to the Tyranny and Ambition of some leading Men. Had you been gratify'd in that single Point, all would have been well.

I am sorry to find, that your Dislike to me has induced You to break the Ties of natural and revealed Religion in your Behaviour towards any of my Brethren. The Scandalous Stories which You relate appear to me to be groundless Mistakes, without any other Foundation than this ; a Young Gentleman, nearly related to yourself, whom you know to be of a Christian Spirit, and an impartial Inquirer after Truth, did, about Six Years ago, before he was ordained to the Ministry, examine the different Schemes of Doctrine concerning the *Trinity*, and was not able for some time to determine, which of them is the most unexceptionable. At your Desire he enter'd into a friendly Correspondence with You on that Subject ; with respect to which, 'tis probable, that You had not then formed your last Judgment ; for You declared your Intention to be, to get what Light You could, as well as to communicate what Light You had already got, You will not blame him, I hope, for endeavouring to have his Judgment well informed and fixed concerning that important *Article* of the Christian Faith ;

nor

not for the Method which he took for his Information. I could wish, indeed, that he had made Choice of another Correspondent: For if your Reasonings were as inconclusive in your private Letters as in some of your publick Performances, I cannot think it strange, if your Friend was not much assisted by them.

AND this, probably, has highly offended you. Your Friend did not immediately approve of your Notions, and acknowledge your Arguments to be valid: He suspended his Judgment for some time after you had come to a final Determination: And while he did this, he frankly own'd it. But you cannot deny, that he afterwards gave You full Satisfaction concerning the Orthodoxy of his Sentiments in that *Article*. I am one of some Hundreds of Witnesses, who heard you confess this. I am of Opinion, that whoever candidly considers these things, will judge, that your *Correspondent* has not been kindly, nor fairly treated by You: And that worse Usage could hardly be expected from a *Familiar* of the *Spanish Inquisition*. What! must a Man be exposed, and, as far as lies in our Power, ruin'd, if he has communicated to a Minister of the Gospel, or an intelligent Friend any Doubts which he has entertained concerning an *Article* of Faith; even tho' those Doubts have been happily removed?

WHEN your *Pamphlet* was published, your injur'd *Friend* thought it his Duty to prevent the mischievous Influence, which it might have had upon the Minds of his Hearers, by drawing up a Letter to be Read to, and perused by

by them. Which Letter, as abridged by himself, I shall here publish ; adding a short Paragraph of a Letter to me from the Reverend Mr. Samuel Harper. The Letter is as followeth.

IN February 1718-9 I was Invited to a Correspondence upon the Subject of the Trinity by Mr. K. himself as I am able to make appear from a Letter under his own Hand: And in which he tells me that he design'd nothing in this but to give what Light he cou'd and get from me also. Which Words I took as an Intimation that I shou'd be perfectly safe in what I shou'd Write, but it seems I was mistaken; had I been Corresponding with a Man of Honour, whose Promise, even tho' but Indirectly made, is as sacred as his Oath, I know this Matter wou'd never have come Abroad, and I might have propos'd my Doubts with full freedom Imaginable, which is the true Way to come to a thorow Satisfaction ; But so it has happen'd, that in my first appearing in the World, not long after I had left the University, when I was Young and Unexperient, having but little Knowledge of Men, and as little Acquaintance with the ways of the World, I Unfortunately fell into a Correspondence upon this Point with this Author, whose furious Zeal has made him, in this and some other Instances, to break thro' all obligations of Honour and Friendship.

HE may think perhaps that his concealing my Name may free him from this Imputation, but I must tell him that in my Opinion it cannot, for he himself knows very well that tho' he has not publish'd my Name in his Book, yet he has taken care to tell it as a secret to a great many confidants, who it seems being as Destitute of a sense of Honour as himself,

himself, have *Whisper'd* it by way of secret to so many that it is now as publicly known and talk'd of in this Country, as if he had Printed my Name at the End of the Letter. He imagines he shou'd have been guilty of Misprision of Treason against the King of Kings, if he had not betray'd the private Conversation or Correspondence that was between us : But whatever Apprehensions he may have of Guilt from such a Concealment in Case his Correspondent Discover a willful obstinate persisting in his Error, sure he need not have been under any such fears by having omitted taking Notice of my Letter or any thing relating to that Correspondence, since his Conscience cannot but tell him that he had Received full Satisfaction from me. To the Account whereof I now proceed.

IN less than half a Year after the beginning of this Correspondence, I happen'd to meet with him at Ballywalter, where I had a little Conversation with him upon the Subject of our Correspondence; and I told him, that in my Letters to him I personated Dr. Clarke, and Desir'd that he wou'd not understand what I wrote as being my fix'd Opinion : And in a following Letter I put him in Mind of this ; And in another I told him my Judgment upon this Point in these Words, viz. I do really believe that Jesus Christ is one with the Father, and God over all Blessed for ever, I Believe that the three which bear Record in Heaven, the Father, the Word and the Spirit are one, but so as not to Destroy the distinct Personality of each of 'em, and that they are so distinguish'd, as that (Nevertheless) a plurality of Gods cannot be inferr'd : But as to the Nature (I shou'd have said Modus) of this Union and Distinction, I

H

think

think the Scripture has not declared any thing, and therefore neither will I.

AGAIN at the Presbytery before I was ordained which sat in January 1719-20 after I had been examin'd and approv'd, and the Day fix'd for my Ordination, I declared before the Presbytery my Assent to that Paragraph in the Westminster-Confession of Faith, relating to the Doctrine of the Trinity, which Runs thus, In the Unity of the Godhead there be three Persons of one Substance, Power, and Eternity, God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither Begotten nor Proceeding; The Son is Eternally begotten of the Father, The Holy Ghost Eternally proceeding from the Father and the Son. And a Copy of this attested by the Clerk was given me, which I sent straight to Mr. K. for his farther Satisfaction. A few days after we met at Downpatrick, where we had some farther Conversation upon the same Head, with which he declar'd himself heartily satisfi'd, and that not only to myself, but likewise to the Rev'd Mr. James Macalpine, to whom he had a little before communicated the Secret. And I am Credibly inform'd that in the Year 1721. Mr. K. did in the Face of the General Synod in Belfast acknowledge in Words to this effect, that tho' indeed he had entertain'd Jealousies of some Brethren as to their soundness in the Doctrine of the Trinity, yet now he had received full Satisfaction.

HOWEVER it seems Mr. K--'s former Jealousies of me are now reviv'd, and the reason of his Resuming them he gives us in the 11. page immediately after the Letter in the following Words, It's very true this Gentleman did in a very solemn manner disown all these Expressions, and said he

he never Vented them as his Mind (he shou'd have said, as his fix'd Mind or Judgment,) yet sometime afterwards confessed that he was not come to any positive Determination, but waited for further Light. Now this he seems to think inconsistent with my disowning these expressions as containing my fix'd Opinion, whereas they are just the very same, for to say concerning any thing, that I have not fix'd my Opinion about it, is just to say in other Words, that I am not come to any positive Determination about it. But I cannot tell what this Author means by saying sometime afterwards I confess'd, &c. If he means after the Conversation we had at Downpatrick, he is greatly Mistaken, for I never either Spoke or Wrote to him upon the Doctrine of the Trinity since that time, and for What I know Never shall. But if he refers to our Conversation at Ballywalter, it is very true I did after that [†] Acknowledge that I was not come to any positive Determination, but then this is no more than what I had Acknowledged before that Conversation, even from the beginning of our Correspondence, as plainly appears from an Expression in the Letter he has publish'd, which is this, As to the Scheme (viz. of the Trinity) which I think most consistent with sound Reason, and sacred Scripture, I am not yet Determin'd concerning it; only at present I think this following bids pretty fair for it. Now this is a way of speaking which sufficiently intimates a suspense of Judgment, and a waiting for farther Light. Then he comes to that which it seems is the Reason of his resuming his former Jealousies, viz. That I shou'd have said also to a Reverend Brother that I cou'd re-

† In one of my Letters to him,

receive the Sacrament of the Lord's Supper with an Arian on the one Hand, and a Sabellian on the other, and this seems to him to be inconsistent with what he Calls my solemn Averment and Recantation before. As to the story, I Declare I cannot Recollect that I said so, but if I Did, it was certainly a rash and unguarded Expression; if it was deliver'd in such a manner as to be applicable to Persons Professing either of those Errors; Tho' after all I cannot see that it is any thing to Mr. K---'s purpose; But what this solemn Averment and Recantation before refers to in his Book is what I cannot guess, for sure my saying that I never vented the Expressions in the Letter as my fix'd Opinion is no Recantation, whatever it may have of an Averment in it, and this is all the Averment or Recantation that I find taken Notice of by him, for he is not so Candid as to mention the Conversation I had with him at Downpatrick, with which he declar'd himself fully Satisfy'd.

NOW from the Account I have given of this Affair, I hope it appears that Mr. K. had no Reason to treat me in the manner he has done, or to take up again any former Jealousies he had of me.

MY Brethren, it is now above Four Years since I have Labour'd amongst you as your fix'd Pastor, and I have in my Course of Lecturing on the Lord's Day Mornings gone thro' the Four Gospels, and have almost finish'd the Acts of the Holy Apostles; And I appeal to you who have been my constant Hearers, and to those likewise who formerly were my Hearers, but have now left me, if I have not taken Notice of such Arguments as those portions of Holy Scripture Afford us for the Divinity of our Blessed Saviour,

*Saviour, and endeavour'd as well as I was able to set the strength and force of them before you, I have likewise at several different times Preach'd directly and professedly upon that Subject. In Aug. 1722. I Preach'd two Lord's Days together upon that Point, and in one of these Sermons, stating the Notion of Christ's Divinity, I express'd my self in the very Words of the Nicene Creed, which was composed directly against the Arians, viz. That our Lord Jesus Christ is the only begotten Son of God, Begotten of his Father before all Worlds, God of God, Light of Light, very God of very God, Begotten not made. And a little after in the same Sermon I used these Words, when we say then that the Son is God, you are to understand, that he has all the same Divine Perfections that the Father has, and is in all things Equal to him, excepting that which is the peculiar and distinguishing Property of the Father, viz. the **TO AGENNETON** as the Greeks express it, that is to say, his being Unbegotten, or as it is very well express'd in our Confession of Faith, his being of None, neither Begotten nor Proceeding, whereas the Son is Eternally Begotten of the Father. Thus for instance is the Father Eternal; So is the Son, there being no time when he was not, and Consequently he has no beginning. Is the Father every where present? So is the Son, and so of the rest of the Divine Perfections still excepting that peculiar Property of the Father mentioned above, viz. His being Unbegotten, which to ascribe to the Son wou'd be to make him the Father.*

AGAIN no longer ago than last Month, I Preach'd on the same Subject Three Lord's Days, One of the Sermons

Sermons was from Rom. 9. 5.—**CHRIST WHO IS OVER ALL** GodBlessed for ever, Amen. *And the Proposition I laid Down to be proved was this,* That as our Lord Jesus Christ is really and truly Man, of the Stock of Israel, and the Offspring of *David* according to the Flesh; so he is likewise really and truly God, Supreme over all, and possess'd of Uncreated Divine perfections. *The Lord's Day following I continu'd to Preach on the same Subject from Colos. 2. 9.* For in him dwelleth all the fullness of the Godhead Bodily, *Which words I explain'd thus,* By the fullness of the Godhead we can understand nothing else than the perfections of the Divine Nature; by saying that the fulness of the Godhead dwelleth in Christ, the Apostle Means that Christ is possess'd of all Divine Perfections, and that the Divine Nature resides in him, and abides with him, and when he says that it dwells in him Bodily, the meaning I think is, really and truly, or that the Deity Displayed himself to Mankind in our Lord Jesus Christ, in a much more Glorious and effectual Manner, than he ever did to the Patriarchs, or the Jewish-Church, while he was said to dwell in their Tabernacle or Temple, the whole can import no less, than that he is truly God as well as Man, that all Divine Perfections belong to him, and that in a Word he has every thing that the Father has, * except his being the Father. As he himself tells us *John 16. 15.* All things that the Father hath are mine.

THESE passages You cannot but Remember, and as I had Reason to believe they were Satisfactory

* This expression is Dr. Calamy's, see his Sermons on the Trinity, p. 52.

to you when they were deliver'd from the Pulpit, so I hope you will find no Reason to Quarrel them, now that you have an opportunity to peruse them at your Leisure.

I shall now take Notice of some Stories publish'd in the next page of Mr. K—'s Defense (*viz.* p. 12.) which I believe are pointed at me. The first is, That a Member of the Belfast Society, after Reading the Pacific act, said he was sorry that both Ministers and People were so ty'd up to the Confession of Faith, as if all in it were true. This I guess to be meant of me, and if so, all the Answer I shall make to it, is this, that I Did not say what is here mentioned, nor any Thing to that purpose, but if I had, I see no Reason to be Asham'd of it, nor any just Ground of Offence in it to any Protestant. Another Story, meant I suppose of me, follows in the next Paragraph, In the Year 1721. the same Gentleman being asked, whether he did not profess to be a sound Presbyterian, and to stand by the Principles of the Church of Scotland, when Ordained among them: He Answered he did so, but he had alter'd his Mind, and tho' he had Subscrib'd the Confession of Faith, when he was Licens'd, it was his Father and another Minister that bro't him to do it, and if it were to do again he wou'd not do it. The first part of this Story about my professing to be a sound Presbyterian, and to stand by the Principles of the Church of Scotland is false, for no such Questions were propos'd to me at my Ordination. And therefore I had no Occasion to make such a Profession, as to my saying I had altered my Mind I appeal to the Reverend Messers W. M. BIGGAR and Fran. Montgomery; if it was not only about Church Power
and

and Subscription to human forms of Faith that we were speaking when I said I had alter'd my Mind: But tho' it had been about any thing else, pray where is the harm of one's altering his Opinion when he thinks he has Reason, and finds that he was formerly Mistaken? He who thinks there is a fault in doing so, must either be a Papist, or grossly ignorant of the Operations of the Human Soul, and the weakness of our Understandings in this our present imperfect State. And as to the latter part of the Story that it was my Father and another Minister that bro't me to Subscribe the Confession when I was Licens'd, it is false, and Scandalous; neither my Father, nor the other Minister he refers to, wou'd ever have desir'd me to do any thing either against my Conscience, or with a doubting Mind, and tho' I had not even then any great Opinion of the Claims of Power that are too Commonly made by Ecclesiasticks, yet I had no scruple of Submitting in some small Instances, nor was it any pinch to my Conscience to Subscribe the Confession at the Desire of the worthy and Judicious Ministers by whom I was Licens'd, for they allow'd me to explain myself as to the sense in which I cou'd safely Subscribe, and I told them, that I look'd upon the Westminster Confession of Faith, to be a good Abridgment of Christian Divinity, and in the Main of it agreeable to the Holy Scriptures, but I cou'd not Justifie every Expression in it, and that with this Qualification I was ready to Subscribe it. They were all Satisfy'd, and so I Subscrib'd.

A third fact I am charg'd with is, that I shou'd have said that I wou'd not Subscribe the Scriptures of the Old and New Testament, as they

they are now Translated. This is a Misrepresentation of what I said. Which was only that I believ'd no Man of Sense wou'd require me to Subscribe the Translation of the Bible, for the meaning of such a Subscription must be, that one believes it to be exactly agreeable to the originals. This I tho't no Man of Sense wou'd require of me, and I added likewise, that I was not so much Master of the Originals as to be able to Determine whether the Translation be in all things agreeable to them or not. Afterwards in conference with some Neighbouring Ministers in presence of some of the Elders, I told them that I had no other tho'ts of Translations of the Bible than what were common to all Protestants, and that I did believe the Books of the Old and New Testament to be the Word of God, and to Contain those Revelations which God has been graciously pleas'd to make to the World, both in Translations, (and particularly in our English one,) and in the originals.

THE Fourth and last Story about me is with Relation to Psalms and Hymns ; And being ask'd (says he) why he used one kind of Psalms in his Family and another in the Public, he answer'd, what was that to any Man what he us'd in his Family, and farther added that the Psalms of David were Compos'd for the Jewish œconomy, and were not fit for the Gospel Dispensation. I think indeed it is no Man's business what Version of the Psalms, I use in my Family, or whether I confine that Part of Family Worship to the Psalms of David, or use likewise such other Parts of Holy Scripture as are fitted for Singing. But I never said that the Psalms of David were not fit for the Gospel Dispensation, tho' I Doubt not but I might have said that some other places of Scrip-

ture are more fit. (and if Mr. K--- thinks otherwise I'm sorry for it) And therefore I think we shou'd in our public Assemblies and Families Sing some other places of Scripture both in the Old and New Testament, as well as the Psalms of David; and I must beg Leave to tell you, that I Look upon the want of this to be a great Defect in our Worship. And I shou'd think the supply of this wou'd be better worth the Consideration of our General Synod, than those fruitless Contentions which have of late Years taken up their time and tho'ts.

THUS I have finish'd what I intended to say to you to Vindicate my self from the Aspersions Cast upon me by Mr. K--- in this his Angry Defence.

BRETHREN, my Heart's Desire and Prayer to God for you is, that you may be Saved, that for this End you may Abound in Truth and Love and Holiness, and that your Conversations may be as it becometh the Gospel. This is the sincere and constant Prayer of Your Affectionate Pastor, &c.

July 30th 1724.

A Paragraph of a Letter from the Reverend Mr. Samuel Harper dated, Moyra, January 29. 1724-5.

HEARING, that you have an Answer in the Press to the personal Reflections contained in Mr. Kennedy's Pamphlet, I think it proper to inform You, that according to the Desire of some of my Brethren I have written to him, to know, whom he intended (Introd. confid. p. 11.) by the Gentleman, who, not only argued against Adam's Guilt, being imputed to his Posterity, but actually

ually deny'd it could obtain no Satisfaction from him. He only declines to name the Person concerned, tho' I have twice, in a Spirit of Meekness, urged him to do this. It appears to me reasonable and just, that the World consider that Charge, as a false and malicious Calumny, till he Name the Person accused, and prove the Fact. His last Letter to me savours so little of the Christian, the Minister, or the Gentleman, that I think the poor Man is to be pity'd and pray'd for, rather than reason'd with, in his present Transports. I am

Your &c.

SAMUEL HARPER.

I have now finished the Business of this Letter; tho' I am sensible, that I, and some of your Brethren upon my Account, have been very ill used by You, yet I heartily forgive You. 'Tis my Wish and Prayer to God, that for the future, none of Us may countenance the blackest of Vices; I mean Jealousy, Censoriousness, Evil speaking, Pride, Envy and Malice: And that we all may contribute our joint Endeavours to bring Men into an humble, meek, patient, peaceful, charitable, and God-like Temper. This will afford us Comfort when we reflect upon our own Conduct, and Confidence when we shall appear before his Tribunal, who is the King of Righteousness, and the Prince of Peace. I am

Reverend Sir.

Your most humble Servant,

SAMUEL HALIDAY:
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